THE

Churchman's Magazine.

[Vol. IV.] JANUARY, 1807. [No. 1.]

On the New Year.

ANOTHER year has flown away. While months and seasons have been rolling on towards the ocean of eternity, the Magazine has endeavored to keep pace with their course, and present the reader with meditations suitable to each. An address adapted to the present season, will therefore be naturally expected. Though the empty compliments which custom requires of the world at this time, the unavailing wishes of health and long life, of prosperity and happiness, will not be withheld; yet something more is required of a faithful friend and monitor, that has travelled round the year in company with the attentive reader. For him more substantial blessings are devoutly implored from the Father of lights. May he have wisdom to improve the past year and all its opportunities, to the glory of him who rules the changing seasons. May he have that virtue and religion which shall make him infinitely blessed in eternity, when he shall have done with seasons and years. And may the Divine Author of all being, the fountain of all light and knowledge, pour down his blessings, both temporal and spiritual, upon the patrons of this work; upon all who have contributed their labors in filling its pages, or have favored its circulation. To them be health and competence, a sound mind, and a continued disposition to do good, to labour unweariedly in the vineyard of God, nor doubt of a reward in the end. To them be peace of conscience, and assurance of the Divine favor through this year, and forever.

Having thus discharged a duty, required by custom and propriety; not in unmeaning formality, nor with the thoughtless levity of folly, too common among men; but with a solemn sense of his presence, in whom *we live, and move, and have our being*, and by whose protection alone we may hope to reach another such period, (and that we shall, who knoweth but he?) another duty remains to be discharged; a duty more important. Time rolls on! It is carrying us rapidly to the shore of eternity. How little do we mark its progress! A day, a month, a year, how short is their date in our imaginations, when once they are past!—Eager in

worldly pursuits, bent on gain or ambition, or immersed in a round of follies and pleasurable amusements, little is remembered, save that time was, and is gone. Perhaps, indeed, a confused recollection of insincere and anxious joys, with many more seasons of cruel vexation and misery, may strike the mind of the mere worldling, when looking back on time thus wasted in vanity. What is a life thus spent, but an empty show, a dream, and far worse than nothing and vanity? Such an one *feedeth on ashes.* A deceived heart hath beguiled him, and he knoweth it not. He is driven away as the morning cloud, or as the dew when it feeleth the sun. *He seeketh rest and findeth none.* And why doth he not? It is because he taketh "no note of time." Year after year comes to a period, and finds him in pursuit of the same shadows, which flee as he pursues. In defiance of the admonition he receives from every striking clock, and every setting sun, and every annual period, that draws to a close and returns no more, he goes on in heedless unconcern of all but his beloved gain, or the food of his ambition, or his sensual pleasures. He considers not that soon he must stand on the very shore of that boundless eternity to which he is ever hastening, and into which he can carry none of the objects of his present pursuit.

Is such the inevitable lot of man? Is he thus unavoidably doomed to feed on vanity and things of nought? Far from it. The candle of the Lord is set up in his breast, and his pure word is at hand. Both proclaim aloud, remember *the time is short.* Each revolving season takes up the same language, and in reason's ear repeats, remember *the time is short;* and whosoever frequently calls this to mind, takes a stand and looks back on the past, surveys what he has done, and forward, to see what is before him, will be laying in provisions for eternity; will be seeking for more durable goods; for pleasures which will leave no sting behind; for comforts that are without alloy. And no time is more proper in which to take such a stand, than at the close of one year, and the commencement of another. That which is past exclaims, remember *the time is short.* That, on the threshhold of which we stand, re-echoes the cry, remember *the time is short.* Listen then, O man, to these admonitions, and be wise.

While thus you are invited by the closing year to think of the shortness of time, close not your meditations till you have looked forward to the great day, seen in vision, by the beloved John; when a mighty Angel shall rise *and swear by him that liveth forever and ever;* by him *who created the Heavens and the things that therein are, and the earth and the things that therein are, and the sea and the things that are therein, that there shall be time no longer.**

That duration should have an end, is impossible. A moment cannot be conceived beyond which another shall not follow. But days and years may have an end. He who balanced the earth upon nothing, he who set the heavenly spheres to wheeling their mighty rounds, and causing the vicissitude of day and night, summer and winter, can, with the same word which commanded them to be, speak them into nought. He hath set them their bounds, beyond

* Revelations x. 5, 6.

which they shall not pass. He hath limited a time, beyond which they shall no more exist. The sun, with his effulgent beams, shall no more mark out the day; nor the moon and stars with milder ray, preside over the night. The time is coming when they shall have accomplished the end of their creation, and be no more. And thus time, as measured on earth, shall have an end.

But this is not the most important light, in which we should contemplate the ending of time. In the word of God, and in common discourse, time is very often put for the things and enjoyments of time. These also must have an end; for on worldly things they depend for existence. With worldly things they must fly away. If rightly used they are suited to our present probationary state, but can have no place when that is ended. Prize them as we may, they are but dross. They will not endure but for a moment. That whereon they rest shall vanish in that dread moment, when *the heavens shall pass away with a great noise, and the elements shall melt with fervent heat*; and when the stars shall fall from the heavens, *as the falling fig from the fig-tree.*

Nay, and what is far more, the mediatorial Kingdom of Messiah will come to an end. Being instituted with relation to a temporary world, it will have answered its end, and cease. It will have gathered together in one all them that are worthy, and will deliver them up to God the Father. Whilst it is in the world, it is a thing of time, accommodated to the circumstances of man in his temporal abode. All the ordinary and special dispensations of Providence, have a view to this Kingdom, that it may accomplish its end, as it assuredly will, before it cease in the day of consummation, when they that are holy shall be holy forever, and they that are unclean shall remain unclean; in the day when time, and all things that relate to it, shall be swallowed up in a boundless eternity; as in an ocean without a bottom, and without a shore.

How awful the thought! How affecting the consideration! The very earth, and all that it does contain, shall be no more! The place that now knows it, shall know it not again! What then; shall there be one universal blank in boundless space? By no means. God will exist. His holy Angels will exist. Our souls will exist, and retain a consciousness that once they existed here. How vain will then appear these transitory scenes! How idle the cares and anxieties, which they may have occasioned! And if we have been found worthy to enter into glory, how triumphant the reflection that we have escaped their bewildering enticements!

While thus we are invited by the current season to contemplate the end of all time, and of all its concerns, it can but be useful to take a backward look on the year just past. The sun hath rose and set his complement of days. The moon hath waxed and waned in her course, measuring that space of time denominated a year; with regard to which the oath of the Angel is already fulfilled, it *shall be no more.* If it were gone by us, as the way-faring stranger with whom we had no concern, it were a matter of small consequence that it is out of sight. But this is far from being the case; for it has taken along with it our thoughts and our designs, our busy cares and our amusements, our pleasures and our pains, our joys and our

griefs, our wishes and our desires, to present them before God.—We have done nothing, said nothing, and thought nothing within the year, but it has taken away; it is registered in the book of God, and we cannot recall it; it shall witness for, or against us, in the day of account. Then what an account! How solemn will be the reckoning!

And that we may not be altogether unprepared to act well our part on that great occasion, wisdom requires that we now begin to examine ourselves, and impartially answer to the queries suggested by the ending year—What evil have you done, of which you have not repented? What duty have you omitted to perform to yourself, to your fellow-men, or to God? Have you not given way to immoderate anger? Have you not harbored hatred, malice, or revenge, in your heart? Have you not injured a neighbor by wrong and violence, or by detraction and evil-speaking? Have you not hardened your heart, and closed your hand against the wants of the needy? Have you not given the reins to your intemperate desires, and transcended the bounds of moderation in your enjoyments? Have you not, on frivolous pretexts, slighted and turned your back upon the ordinances of God? Have you not, in short, done many things which you would fain hide from God and your own conscience? These are enquiries which will one time be made by a greater than man; and better, far better will it be that you now answer them to yourself without disguise, than be compelled to do it with shame and confusion, when he shall ask, who is the author of your being.

Neither is it enough that you have done no evil. To stand idle all day in the market-place, is defrauding God of his due. You must have laboured in the vineyard, or not expect to receive a reward. What good, then, have you done? What evil propensities have you corrected? What virtuous habits have you acquired, or confirmed? Have you been learning humility and submission, to the allotments of Providence? If laboring under calamities, have you learned to resign and adore? If, on the contrary, you have enjoyed prosperity, have you enjoyed it with self-debasement, remembering from whom it came? Have you sought peace and good-will among men? Have you honored God with your substance, and with *the first fruits of your increase?* Have sincere piety and reverence of his holy name been present to your mind, and entered into all your thoughts? Then have you used the year as not abusing it; and it is well for you that it is gone, no more to return.

But whether it hath been used well or ill, it is gone; and you must render an account of the precious talent, that has been committed to your hands. Such a portion of your probationary state is over; and that it hath so quickly flown, is a repeated earnest that the remainder will fly as fast. To every serious mind it is a loud admonition, that he is one year nearer to the eternal world. After a few more such short revolutions are come, and gone, time to him will be no longer. His probationary state will be ended; *for there is no work, nor device, nor knowledge, in the grave,* by which he can prepare to stand before the Son of Man.

Within the year now ended, how many millions, throughout the earth, have been summoned to take their last leave of temporal things? How many thousands and tens of thousands have fallen in a day, and bestrewed the bloody field of war? How many have been crushed by the concussions of nature?* How many have been overwhelmed in the ocean by storms and tempests, that arise at God's command?

Add to this the ravages of innumerable diseases, which stalk the earth in perpetual round, and with slow, yet certain aim, are cutting down their thousands in a day: consider all this, and see how great is the mercy that you are yet spared; that still your day of trial is lengthened.

With all this in the mind's eye, wilt thou not, O man reflect, that rapid is the flight of time, nor canst thou stay its course? Considerest thou not how many of thy friends the past year has borne away into the ocean of eternity, and that thou art hurried along by the same sweeping torrent, which never stays, and shall surely plunge thee down, never to open thine eyes again on temporal things? Perhaps the year now commenced, is destined to be thy last. Of one and another among thy friends it certainly shall be said, "they are no more." Wilt thou not, then, take a stand, look into thyself, and say, *Lord is it I?* Wilt thou not be wise in time, that thou mayest be blessed in eternity? Take up this resolution, thus suggested by the season, and thou wilt not be shaken when the sun and moon shall go out in darkness; and the earth be dissolved in smoke; for the Lord God will be thy tower of defence, and thine everlasting shield.

January 1, 1807.

A Series of Letters,

Addressed to the Author of the "MISCELLANIES," published in the year 1805, in the Albany Centinel.

BY EUSEBIUS.

Continued from page 452, vol. 2.

LETTER V.

IN pursuing our chain of evidence, we are next led to notice the case of the church of Jerusalem. This has been so well stated by Cyprian, that there is but little room for me to make additions. I shall just observe, that it is a wonderful instance of the power of prejudice, that men, with this example of an episcopal church, should ever have conceived the notion of what they call *congregational* episcopacy. Here is an apostle, a president, a bishop, (call him what you will) governing all the presbyters and deacons, and the scripture tells us, *myriads* of christians, who must have composed numerous congregations; and yet, 1500 years afterwards, up start a few men, who insist upon it, in direct contradiction to this and other instances, and to the concurring testimo-

* Witness the dreadful catastrophe in *Switzerland*, in which many hundreds were overwhelmed by the falling of a mountain.

nies of antiquity, that a bishop was no more than the pastor of a single congregation.* To what purpose is it to adduce testimonies with such men? It is really fruitless labor.

It may be pretended in this case, as it is with respect to Timothy, that St. James was an extraordinary officer. *Gratis dictum*, and directly contrary to matter of fact. The apostles to show that the rank which St. James † bore in the church of Jerusalem was to continue according to our Lord's most gracious promise, "to the end of the world," appointed Simeon to the episcopal chair. Hegesippus, who was almost contemporary with Simeon, recorded according to Eusebius,‡ that after the destruction of Jerusalem, the apostles and christians who retired to *Pella*, returned, and the *former* chose Simeon, the son of Cleophas, to be bishop of that diocese, in the place of the deceased James. And from the same authority we learn, that Simeon lived to the great age of 120 years, and died in the 10th year of Trajan's reign; that is, he lived till the beginning of the 2d century, which brings him near the time of Hegesippus. The same historian gives us a list of bishops, who presided over the church of Jerusalem, down to the reign of Adrian, making the number 15, and at the head of them places St. James. The same plan of government was established at Rome, Antioch, Alexandria, and other places; and acute, wonderfully acute must that genius be, who can point out any other plan, in any place under the sun.

I know some will endeavor to evade the scripture proof of St. James' superiority over the presbyters of Jerusalem, by saying that the passages quoted by episcopalians are not explicit and strong enough to be deemed decisive. They are certainly much more so than the testimonies from scripture, in favor of the change of the Sabbath. Let any one compare two or three texts, which speak of the apostles' meeting on the *first* day of the week for the purpose of religious worship, when we know that they met *every* day for the same purpose; and St. John's saying, that he was in *the Spirit on the Lord's day*, which is as applicable to the *yearly*, as to the *weekly* commemoration of our Saviour's resurrection; let him, I say compare these slight hints with the following passages, and then let him decide this point. *Wherefore my sentence is, that ye trouble not those who from among the Gentiles are turned unto God. When Paul and his company were come to Jerusalem, the brethren received him gladly; and the next day following, Paul went in with them unto James, and all the elders were present. Again; Peter after he had declared to the christians to whom he went, his miraculous deliverance, bade them go and show these things to James and to the brethren.* Once more;

* See this scheme of church government completely demolished by Dr. Maurice, and by Mr. Slater in his "original draught of the primitive church," in answer to Lord King, to which no reply was ever made. Mr. M'Leod, also, in his catechism, has in a very compendious manner, shown the inconsistency of the *congregational* plan with the scriptures. O si sic omnia!

† St. James was not one of the twelve. James the brother of John was killed with the sword; and James the son of Alpheus was not any relation to our Saviour. Mention is made of James and Joses, and Simon and Judas, who are called our Lord's brethren. No doubt, this is the James that was made bishop of the church of Jerusalem.

‡ Euseb. lib. 4. C. 22.

St. Paul says that, *certain came from James*, &c. Surely, these are strong indications of superiority, and when you add the positive testimonies of the primitive church (the only testimonies upon which we can rely for the change of the Sabbath) we have all the proof which a reasonable man can require. If Sir, you reject this proof in the case of episcopacy, I insist upon it, that you do so in the case of the Sabbath, or that you give good reasons for refusing to do it.

I have to proceed but one step farther, to show the source of this ecclesiastical power.

In the fulness of time, Jesus Christ the Son of God, was sent by his Father, to make known to the world his will concerning its salvation. To this office, he was visibly consecrated by the Holy Ghost at his baptism; and declared by God himself to be his *beloved son;* the people at the same time being enjoined to *hear him.* Having fulfilled his ministry, and offered himself a sacrifice for sin, before he returned to his Father, he commissioned the apostles to *preach remission of sins, through faith in his blood,* to administer the sacrament of baptism and the eucharist, which he had instituted, and to govern the church, which he promised should be collected out of all nations. One part of this commission we find in John, xx. 21, 22, 25, and the other in Matth. xxviii. 19, 20, and in Mark xvi. 15. This sacerdotal commission was to be conveyed by the apostles to others, and so on *to the end of the world. Lo! I am with you,* (not with their persons, but with the authority just given them,) *unto the end of the world.* This is what we mean by *succession,* and what you Sir, find so very hard to understand, and at which you very unbecomingly sneer; as if Christ was not able to fulfil his own promise; or as if the commission was of such a nature as rendered the succession impracticable. This commission to preach the gospel, to administer the sacraments, and to govern the church is as necessary *now,* and will be so *to the end of the world,* as in the days of the apostles; and they who have not received it from this source, by *uninterrupted succession,* are as destitute of it as the apostles were *before* they received it. This is a serious matter, and ought to be well weighed by all who minister in holy things.

Perhaps you will tell me, if this is all that you mean by *uninterrupted succession,* we maintain it as strenuously as you do. And what else do you suppose we mean by it? Do you suppose that we are such idiots, as to maintain that our bishops succeed to the miraculous powers of the apostles? When you are hard pressed upon the authority exercised by the apostles, and by Timothy, and Titus, and others, you tell us, that these men exercised extraordinary powers, and therefore afford no examples for the ordinary state of the church. This is your subterfuge everlastingly. But I ask you, and insist upon your answering the question; what extraordinary powers did Timothy and Titus exercise? Were the powers of ordaining elders and governing them, and regulating the affairs of the church *extraordinary?* Do not you and your brethren exercise them constantly? With *you* it seems, they are *ordinary,* but with *Timothy* and *Titus,* they are *extraordinary.* You have no objection to them when *presbyters* are allowed to exercise them; but when they are reserved to *bishops,* then they are not to be continued in

the church. We prove to you from scripture and the writings of the ancients, that the apostles never invested presbyters with the right of ordaining, and with a supremacy in the government of the church; and that the apostles as they found it expedient or necessary, conveyed these prerogatives to others, to James, and Barnabas, to Timothy, and Titus, and Epaphroditus, and the other *apostles of the church*, by which investiture, they became superior to presbyters; and then you tell us after we have produced all these facts, that the apostolic office was to cease with the lives of the apostles. We prove to you from scripture that it *did not* cease, but was actually conveyed in the above instances, and yet you tell us it *did* cease. And what proof have you for this bold assertion? "Why, the apostles wrought miracles." And so did presbyters, and deacons, and laymen, and *that* long after the apostolic age.* "They spoke with tongues." So did many others, as appears from the epistles to the Corinthians. "They delivered to men the mind of Christ, and were, in so doing, infallible." So did St. Luke, who was nothing but a layman; and so did St. Mark, who was the first bishop of Alexandria, but not one of the twelve. "The apostles saw Christ in the flesh." So did others; *above five hundred brethren at once.* What has that to do with the apostolic commission? Aaron saw Moses who consecrated him, but did all the succeeding high-priests see him? And were they not on that account high-priests? This is perfectly ridiculous.† And not only ridiculous, but false. All the apostles did not see Christ in the flesh. Did St. Paul, did Barnabas, who is constantly called an apostle, see him in the flesh? Not that we know. Or, Epaphroditus and *the other apostles of the church?* We know nothing about the matter. Such are the *strong reasons* given by our opponents for the cessation of the apostolic office, and that too, in direct opposition to our Saviour's promise, that it should not cease till *the end of the world*, and to the several instances recorded in scripture, of its having been actually communicated to others.

Two things that are as distinct as they can possibly be, are thus for ever confounded, to perplex as plain a case as any that ever was proposed to common sense. The power of working miracles given to the apostles was decisive evidence to the world, that they were immediately sent by God, and contributed greatly to the success of their ministry; but the commission, by which they propagated christianity, perpetuated the priesthood, and governed the church, was a totally different thing. Is not this as clear as the mid-day sun in an unclouded sky?

I do not know, Sir, whether you suspect it or not, but I can assaure you that this notion of extinction of the apostolic office originated in Rome. In the council of Trent, the devotees of the Pope endeavored with all their might, to obtain a decision of the council that no bishop but the Pope, succeeded to the apostolic commission. The object of this was evident enough. The same arguments for the cessation of the apostolic office, except in the successor of

* See this point fully proved in Brook's examination, and Church's defence in answer to Dr. Middleton, who confined miracles to the apostolic age.

† Yet ridiculous as it is, Dr. Campbell gives it as one reason for the cessation of the apostolic office.

St. Peter, were then used by the advocates of the papal supremacy, which have been used for two hundred years by the presbyterians. Bellarmine, the great champion of Rome, asserts, that, "bishops are not properly the successors of the apostles, because the apostles were not ordinary, but extraordinary pastors, such as from the nature of their delegation, could have no successors."* "We cannot easily refrain" (says bishop Skinner,) "from expressing our surprize at such a striking coincidence in opinion, between the popish cardinal, and the presbyterian professor, [Dr. Campbell,] and from this and other instances of a similar nature, we might be inclined to suspect, that between popery and presbytery, the difference in many things, is not so great as is generally imagined."

The question now, Sir, between us, cannot be misunderstood by the most superficial reader; it is simply this, whether the apostles communicated the *whole* of the sacerdotal powers and ministerial authority, which they derived from their commission, to that order in the church called presbyters or priests; or whether they reserved to themselves the *exclusive* right of ordaining, and the chief power in governing, communicating these powers as the exigencies of the church required, to that order of men, for ages styled bishops. We say, the *latter*, and have exhibited an immense accumulation of evidence in proof of it. I will now sum up that evidence, nearly in the words of that excellent writer, the author of an *original* draught of the primitive church.†

"The scriptures teach us, that when the apostles had founded churches, they ordained elders for them; entrusted those elders to administer the word and sacrament, amongst them, or, (to use St. Paul's words to the elders at Miletus) to *take care to themselves and all the flock over which the Holy Ghost had made them overseers*, by commission from the apostle's hand, undoubtedly. The title suited with the charge and ministry entrusted to them; and as they were ecclesiastical officers, and commonly not novices in years, they were as properly called (in the ancient language of the synagogue) *presbyters* too. And accordingly we find that title as well as *bishop*, or *overseer* applied to them at that time. Yet all this while nothing is plainer in scripture, than that the apostles reserved to themselves the prerogative of a ruling power over them; kept a rod of discipline in their own hands; censured such as deserved it;‡ delivered unto Satan the disorderly amongst them;§ expected whole churches to be obedient to them in all things: in short, had the sovereign care of all the churches in their own hands. Moreover, all the elders we read of, who were ordained in any church (before Timothy and Titus' special commission) had the apostles' hands laid upon them. This great prerogative then, the apostles retained still; and no spe-

* See Cardinal Bellarmine—De Rom. Pont. lib. 4. c. 24. To this authority, (says the bishop) Mr. Anderson of Dunbarton, seems to have referred, when combatting the argument in favor of episcopacy, drawn from a succession in the apostolate, he observed; "the church of Rome, a society of a very large extent, of a long standing, and such as has produced not a few wise and great men, expressly contradict it, denying that any of the apostles had successors, save Peter in the papal chair."—*General Defence, p.* 198.

† P. 207, 208, 209, 210. ‡ 1. Cor. iv. 21. 1. Tim. i. 20. § 2, Cor. ii. 9. 2. Cor. xi. 28.

cious titles of *presidents*, *governors*, *bishops*, *pastors*, or the like, attributed to the elders under them in the New-Testament, lessened it in the least, or brought it into question; their superior character amongst them was owned by all. So that during their lives, or personal government over them, those titles might safely and properly enough be promiscuously used for any of their subordinate ministers, of whom they ordained many in particular churches."

But before the apostles died, or when Providence removed them from a personal visitation* of their several churches in this and the other province, we read in the earliest records of the church, that they ordained many single persons, (taken notice of without any fellow presbyters beside) over large cities and churches, committing to them (as Ireneus speaks†) their *locus magisterii*, or place of government; and the scripture tells us plainly enough, that Timothy was ordained such a singular, ecclesiastical governor for Ephesus, where there were many presbyters, and Titus for Crete; for it is plain, they had a special commission to ordain elders; to rebuke and censure *them* as well as others, and *that* with all authority, to judge of doctrine and reject heretics; in a word, *to set in order the things that were wanting*; the very claim of apostolical power in St. Paul's own words for it; (1. Cor. xi. 34.) and all this so personal a charge, that the apostle conjured Timothy (and no other with him) *before God and the Lord Jesus Christ and the elect angels*, that he observed these things without partiality; and as a special reason for investing him with all this fulness of power now, and for enjoining him so strictly to watch and make full proof of this his ministry; he concludes thus; *For I am ready to be offered, and the time of my departure is at hand:* as if he had further said, "and now this former care of mine must be yours."‡

"It is manifest, I think from hence, that these singular presidents of the several churches, had sundry parts of the apostles' *reserved sovereign power* conferred upon them; never imparted to presbyters of any denomination before, as far as scripture and primitive antiquity can inform us. These consecrated presidents then take possession of the churches assigned to them, either by the apostles personal induction of them (as the case of many of them was) or with their full credentials to be sure. In all or most of those great churches, which this apostolical institution had allotted for them, they must find presbyters ministering at that time in such capacity as they all along had done, with entire subordination to the apostles' supremacy over them. These ministering presbyters then, together with the whole church, receiving such new commissioned presidents among them, must manifestly see by those reserved apostolical powers of *ruling*, *ordination*, *censure*, and the like, (expressed in Timothy and Titus' commission to the full, and no doubt of it, signified sufficiently to every church by the apostles themselves, who thus placed them there) that they had an authentic and unquestionable right of succeeding, in the ordinary jurisdiction and prerogatives of their *departing apostle* over them."

This is a plain and natural reason, why the first order of ecclesiastics, in the primitive church, were so familiarly called the *apos-*

* Rom. xv. 23. † Lib. 3. c. 3. ‡ Ep. Tim. and Titus.

tles' successors. No wonder then, if such apparent successors in that eminency of ecclesiastical power as they were, should be thought worthy of a distinct and singular title from all others, as the apostles had before them; and that the catholic church did accordingly agree it should be so, The title of apostle indeed, was not thought unsuitable to them by many of the primitive writers. But in a holy reverence to the blessed twelve, those very presidents declined the venerable title of apostle; but amongst the several appellations common to many ecclesiastical offices before, they so appropriated that of bishop to themselves, that Ignatius declares, at the very close of the apostolic age, "every christian church, to the very utmost bounds of all," had a supreme governor of that singular and peculiar name, by which he was then known."

I have now, Sir, finished my series of facts and testimonies in proof of episcopacy, from the middle of the second century up to the source of all sacerdotal power, the commission given by Christ to his apostles. I could have produced numerous testimonies from the fathers and councils subsequent to that period; but that was unnecessary, as the most learned advocates for *parity* have conceded the point after that time. If all these proofs are not sufficient to convince our opponents, that episcopacy is an apostolic institution, I really am at a loss to determine what they would deem sufficient proof for any matter of fact. There is not so far as I can judge, any universally acknowledged fact, that is capable of more strict proof; nor does it afford any reasonable objection to it, that for the last three hundred years, a few, comparatively speaking, have opposed it. What is there that has not been opposed? Some of the *most notorious* facts have been denied. I believe there is no fact that has been more universally acknowledged, in all subsequent ages, than the siege of Troy; yet, I learn, (I have not seen the book) that this fact has been most ingeniously controverted by Mr. Bryant, whom the author of the "Pursuits of Literature" pronounces the most learned man in Europe. Mr. Bryant even denies that any such place as Troy ever existed. Did not father Hardouin endeavor to prove from medals, that the greater part of those authors which have passed upon the moderns for ancient, were forged by some monks of the 13th century, who gave to them the several names of Homer, Plato, Aristotle, Plutarch, &c.? Nay, Sir, have not the facts recorded in the sacred writings, been all rejected by the lump? And when this has been done in matters of the utmost notoriety, against which, men have not been prejudiced by education, and in which they had no kind of interest, how much easier is it for men to be misled, whose minds have been biassed from their infancy, and whose situation and relations in life have kept them steady to their early prepossessions? It certainly behoves all men to store their minds with truth, and in the pursuit of it to lay aside every temporary consideration whatever. Truths indeed have their degrees of importance, and, according to the degree, so ought our labor to be in the investigation. There is no truth of greater importance to accountable creatures, than that Christ has a Church upon earth. It is in that Church, and that alone, we have the promise of eternal life. We ought therefore to be most firmly persuaded,

and most perfectly satisfied, that we are members of that Church. It is not every society that calls itself christian that deserves that title, in my opinion, and I will venture to add, in yours too. The marks of a christian church are visible enough in the scriptures, and those who do not sedulously search for these marks, have no right to be deemed lovers of truth, and of pure, primitive christianity.

I will end this letter with the advice of Athanasius to Dracontius, upon whom some persons had prevailed not to accept of a bishopric. Athanasius, you well know, Sir, was a bishop, a strenuous opposer of Arius, and an eminently pious man. The testimony of such a character merits regard—"If, (says he) the government of the churches do not please you, and that you think the office of a bishop has no reward, thereby making yourself a despiser of our Saviour who did institute it; I beseech you, surmise not any such things as these; nor do you entertain any who advise such things; for that is not worthy of Dracontius: for what things the Lord did institute by his apostles, those things remain both good and sure."

I shall trouble you, Sir with two more letters, which will contain a number of miscellaneous observations.

FOR THE CHURCHMAN'S MAGAZINE.

Remarks on 1*st Corinthians* iv. 9.

For I reckon that God hath set forth us the Apostles last, as it were appointed unto death, for we are made a spectacle unto the world' and to Angels, and to men.

IT cannot be doubted, but the apostle in these words, had in his view, a well known custom among the Romans, of exhibiting for the diversion of the multitude, various kinds of games, and contests of bodily strength and courage; among which was that of fighting enraged wild beasts, such as lions and tygers, which were kept for that purpose. Condemned criminals for the most part, were obliged to exhibit this barbarous and inhuman amusement; though sometimes persons undertook it for hire; and among criminals, those who came off conquerors and killed their antagonist, were pardoned. To this dreadful alternate St. Paul himself was once exposed, doubtless being condemned to it, for his courage in defending and propagating the gospel; for he says in the 15th chapter of this epistle, *If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not.*

But what was still more barbarous and strangely unnatural, was the combats of gladiators, as they were called; who were men trained to the business of fighting, with instruments of death. These were commonly slaves. They appeared in the theatre, or places appointed for the shows, completely armed, and fought until one or the other was slain; and the spectators enjoyed this barbarous sight, applauding and exulting in the blood and wounds of the combatants; or hissing and expressing every mark of contempt for those, who did not receive their wounds without flinching, and boldly face death. These combats were always exhibited last at the shows, because

they were most interesting. Hence the Apostle uses the expression, hath *set forth us the apostles last, as it were appointed unto death.* One or other of these gladiators was sure to die, and the other perhaps be severely wounded. And thus St. Paul thinks, that he and the rest of the apostles, were set forth a spectacle unto the world, combating not indeed for diversion, but for things of infinite moment; in which combat they were very sure to perish—and in which most of them did perish. They were made a spectacle, not to a few barbarous, ignorant, and strangely perverted men, as were the Roman populace, who could delight in such sports; but to the whole world, to all God's intelligent creation, to angels and men; and not to men of that age only, but of all ages since, and of those that are yet to come. They were made a spectacle, not to amuse and divert, not to foster and encourage such an abominable propensity, as could delight in seeing bloodshed and murder; but to teach men far better manners; manners far more humane, and accordant with the attributes of a merciful God.

And blessed be his holy name, that their instructions have had their effect. Such barbarous manners are no more prevalent in the world where the sound of the gospel has been heard. As soon as it had generally spread among these same Romans, they laid aside their cruel sports, and they were abolished by law; they were utterly prohibited as unbecoming the humanity of the gospel of peace and love.

Well then might the apostle say, they were made a spectacle unto the world. The eyes of all men were upon them. They were few in number, and unaided by the arm of human power, they relied solely on the promise of their divine master, *Lo, I am with you always, even unto the end of the world.* They were laboring and struggling against idolatry, and false religions which dishonored God, and changed his glory *into corruptible things:* which degraded the understandings of men, and darkened their foolish hearts; which depraved their manners, and corrupted their lives with vile abominations, such as are not fit to be named. Expecting bonds, imprisonment, and death, in every terrifying form; they still went on, conquering and to conquer; casting down strong holds, and every imagination of man, that exalteth itself; image-worship and false gods fled before them, and the Lord alone was exalted. *They cut down the groves, and burned the images with fire.* The altars of Jupiter, and the other profane rabble of Gods, smoked no more with incense. The Lord of Hosts ceased any more to be offended with *the incense of abominations;* for in every place men began to worship him, in spirit and in truth. Lying oracles were silenced; the true oracles of the living God were reverenced, and, in the beautiful language of the Prophet, *the knowledge of the Lord* began to *cover the earth, as the waters do the sea.*

Was not this a glorious spectacle! a spectacle that might attract the notice of angels! Well might they bend from their blessed abodes to look into these things. Much more then ought it to attract the attention of men. And much indeed were they moved, to behold a few illiterate, obscure men, achieving such mighty deeds, and drawing after them such numerous thousands and millions. The

powers of the earth were moved: Kings and emperors called forth their armies and exerted their might, to destroy these champions of the gospel, but to no effect. *Persecuted*, indeed they were, *but not forsaken; afflicted, but not in despair; cast down, but not destroyed:* knowing in whom they had trusted, they knew also that he would fulfil his promise. All the powers of men were in arms gainst them; but *the Lord was on their side*, therefore they did not fear. *Though the earth were moved*, and though its wicked tyrants and their ministers of vengeance were about them, and stood ready to sentence them to the jaws of wild beasts, to the flames, to cauldrons of boiling oil,* or to crucifixion, and every kind of torture, yet they courageously went on, obeying God rather than men.

Thus were they appointed unto death; they were made a spectacle unto the world: and a spectacle from which may be learned an important truth; for let it be asked, what but the mighty power of God could enable them to accomplish what we know they did accomplish? Other religions have been propagated by the sword; power, and not arguments, were the weapons used; but the gospel, by God's authorized agents, disdained to use any other arms than those of reason and persuasion; and like a grain of mustard seed, to which it was compared by its author, in a short time it grew, and sent forth great branches to overshadow the whole world. This was such an event as cannot be accounted for by any mere human agency. A great and powerful empire then commanded all the civilized world, and professed a religion established by law, as diverse from that of the gospel, as can well be imagined; a religion that owned and paid divine honors to a multitude of deities; and those honors consisted, not in prayers and songs of praise, but in offerings and sacrifices of oxen and sheep, incense and perfumes; temples of splendid architecture and altars of curious workmanship were erected to each divinity. Festival days and solemn rites were ordained; rites in which the whole multitude took an active, and, to them, an interesting part. The high and the low, the rich and the poor, were united together in support of these rites. They had priests and high priests, and sacred characters of various degrees, in their temples. Worldly interest was combined with the prejudices of the multitude, for thousands earned their daily bread by furnishing the ornaments of their temples, together with the needful animals for sacrifice. These interests, we find, on a certain occasion, raised an uproar at Ephesus, where the craft of the shrine-makers was in danger from St. Paul's preaching. Where so many interests and passions were combined, with the law and the force of public authority in their favor, could they be resisted by the wisdom and power of men? No one will dare say they could: Nothing short of the overruling hand of Almighty God, could successfully oppose such a combination; much less then could it have been done by a few unlettered and ignorant men, such as were most of the Apostles.

* Ecclesiastical Historians say that St. John, before his banishment to Patmos, where he received and wrote the *Revelations*, was thrown into a cauldron of boiling oil, but was saved from death by miracle, and immediately banished, probably that his presence might not add to the effect of the miracle, in making proselytes to the Gospel.

But it was accomplished, for God was with them; in their mouth his word was powerful; great was truth, and it prevailed; ignorance and idolatry fled away; temples dedicated to impure and barbarous deities were overthrown, or dedicated to the living God: no more human victims were sacrificed to Moloch; no more did men think to appease the anger of the gods by the barbarous and unnatural sacrifice of their own offspring; no more did they think to recommend themselves by impure rites and scandalous abominations; such as were practised in the worship of a god of wine. The gospel and its preachers laid hands on these things, and they were swept from the earth. As the Prophet foretold, *the idols were utterly abolished*; darkness fled; light sprang up; lying oracles, which had long deceived the world, became dumb,* and men began to acknowledge one God, blessed forevermore, the maker and framer of all things, of purer eyes than to behold iniquity; a spirit eternal, unchangeable, and almighty; the Father of our Lord Jesus Christ, by whom alone we have remission of sins, These worderful changes, against the most powerful opposition, were accomplished in the space of about three hundred years. And who could do this but God? Such are the facts perfectly well known and authenticated, and so far do they exceed human agency to achieve, that we must ascribe them to God, or forfeit our claim to just reasoning. The gospel was then first planted and watered by God, and the Bible is his will. Thus were the Apostles a most instructive spectacle to their own age, to all times since, and shall continue to be so to the end of the world.

* Such, we are told, on good authority, was the case with the oracle of Apollo, at Delphos.

FOR THE CHURCHMAN'S MAGAZINE.

MR. EDITOR,

ABOUT twenty years ago, a grave-yard was laid out in our neighbourhood for the interment of the dead. Awful and solemn, in the highest degree, were the impressions which this transaction made on my mind. I contemplated it as the receptacle of the aged and infirm, the young, the elegant and accomplished; as swallowing up every human excellence in one promiscuous ruin. Under the impression of these melancholy reflections, I wrote the following piece, which I have entitled *A Soliloquy on Death.* I have kept it by me ever since, for my own private perusal:—And if it has not preserved me from indiscretions, it has at least enabled me to support with resignation the many distressing scenes, through which God, in his providence, has called me to pass.

Now, Sir, if you shall think the piece worthy a place in your useful Magazine, I shall have the satisfaction of contributing, though but in a small degree, to the promotion of your laudable undertaking; if not, I think myself the possessor of humility enough to secure me from feeling the least mortification at the refusal.

Yours,

A FEMALE FRIEND.

Soliloquy on Death.

I AM now alone, secluded from all intercourse with the world. A profound silence reigns around. No eye is on me, save the Omniscient. Be hushed ye busy cares of life. Away ye tempt-

ing baits of pleasure. Intrude not on my mind, ye painted gaudy scenes of amusement, that I may converse awhile with death, whose ghastly form presents itself to my imagination from yonder plat of ground. Start not, my soul—Draw not back from the grisly king of terrors. He comes no foe to thy peace—no enemy to thy everlasting good. He comes to rouse thy sluggish reflections, and bid thee remember what thou art—from whence thou comest, and whither thou art going. He comes, however hideous his form, to teach thee a lesson of wisdom. I will not shrink from his approach—I will listen to his admonitions in silent awe and reverence, as to the messenger of God.

But now the dressing table employed my thoughts. The looking glass presented my outward form before my eyes. Health, like the bursting rose-bud, bloomed on my cheeks. Symmetry and beauty spread themselves over my whole exterior person. My body is decorated, and ready to appear in the world; but my soul! is she ornamented with the same care, and fit to appear in the invisible world? Conscience, bring forth thy impartial mirror, that in it I may behold her beauty or deformity, as but now I did the features of my face, and the form of my mortal body. In vain I call. A darkening mist obscures the heaven-formed chrystal, that it cannot present me to myself. The bewilderiug pleasures of time and sense perplex and lead astray the eyes of my understanding. See, the world approaches; with insinuating air she kneels, and does me homage; in soothing accents she lavishes unbounded praises on the beauty of my person. Hark! with what feigned rapture she commends the juvenile graces that play upon my face! But no mention is made of my immortal part. No; that is wholly forgotten and unnoticed.

Begone, then, vile intruder, nor tempt my heart any more; think not, with your delusive flatteries, to captivate my affections. In spite of all your blandishments, I see, with prophetic certainty, the roses and lilies that now are full blown, blasted by age or disease, aud their now radiant hues overcast with a deadly paleness. I see the physician standing near, with downcast look and meaning silence, confessing his skill to be vain. I see the last breath of vital air trembling on these lips; and now it is gone! This heart ceases to beat—These limbs cease any more to perform their office—And these eyes are closed in everlasting night. Friends and relatives weep over the inanimate dust. The coffin and pall are made ready. The funeral procession, in sable guise, appears—with pensive walk it slowly approaches yon silent mansion of the dead. The last rites are performed—the last duties paid; and this once active body is laid in the dust, a prey to reptile worms.

Is this then thy end, O my soul! Ah, no! Thy existence depends not on the fleeting breath in my nostrils; neither is the whole course of time thy limit. By the will of him who is thy maker, the great first cause and prime disposer of all things, unbounded eternity is the only measure of thy existence. Yes, this spark enkindled by the divine essence, this seed of heavenly growth, this emanation of

the Deity,* must forever exist, and infinite happiness or endless woe be its portion. How transporting the thought of one! of the other, how dreadful! On the one hand, joy inconceivable; on the other, misery unutterable, and never to have an end! Be not diverted, O my soul, from the thought of one, by the vain, the fleeting, and fantastical pleasures of time; from the contemplation of the other, shrink not with sinful terror. Let them be ever present, and rule over all thy desires and emotions, causing thee to pursue the straight and narrow road that leadeth unto life.

And, O my God, shower down upon me the abundance of thy grace, that, walking by thy blessed will, I may attain unto the excellency of thy blessed children! Then when the King of Terrors shall approach, I will not shrink from the cold grasp of his hand; but joyfully enter, along with him, the confines of the grave; beyond which a bright world shall open to my view, inhabited by the good and holy, singing eternal praises to him that liveth forever and ever. With them I shall be permitted to mingle, with them to rejoice, that we have overcome death, through him who shall have opened unto us the gate of everlasting life. With them I shall be enabled to look back with pleasing triumph on the scenes which shall have passed in this transitory world. The storms and waves of this tempestuous sea of life will be passed; and I shall enjoy a quiet haven, where no dangers can come, and no evils to make me afraid. O may I be ever thus prepared, and I will wait God's will *till my change come*, and he shall receive me to himself in his kingdom of glory.

* By this expression it is not meant that the human soul is a part of the Deity, but only a creature possessing his spiritual nature, without a perishable body.

FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.

A new History and Illustration of the Common Prayer.

ONE great point at issue between the Church and other denominations being the dispute about prescribed forms and extemporaneous prayer, nothing should be omitted on our part that can elucidate or confirm the excellence of our Liturgy; and this we trust will result from a retrospective view of its origin, and the reforms, revisions, and augmentations it has undergone, to the latest period.

That any should set themselves against prescribed forms of prayer in general, is truly surprising, when we consider that the psalms of DAVID were not only a part of public worship under the Jewish law, but continued to be quoted and used as such, by the writers of the New Testament, adopted, and as it were, incorporated with the phraseology and the spirit of the Gospel.

As an objection to the use of forms in the gospel dispensation, it may be urged as a symptom of apostacy, but with little probability of success; for the primitive christians, even in the apostolic

age, adopted a great variety of forms, which may be proved from the forms themselves, which are unquestionably of very great antiquity. It is needless to insist upon the high valuation set upon the English Liturgy, by several of the learned, and the foreign churches abroad, while we have more recent examples at home. Messrs. Whitfield and Wesley, in the very last schism made by them in the church, still thought fit to retain the use of the Liturgy, on Sundays, for morning and evening service, a practice still kept up by most of their followers.

But the more we investigate, the more it will appear that prescribed forms of prayer have at all times been in use, under the name of psalms, spiritual songs, breviaries, messals, mass-books, &c. The latter, till the reformation, mostly in Latin, by which the laity were compelled to join in they knew not what. This state of things continued more or less till the reign of Henry VIII. when it was not only thought proper to have the offices of the Church in the vulgar tongue, but that they also should be purified from the false doctrines they contained, by rendering them more conformable to scripture and the practices of the church, in the primitive ages, when christianity was pure and without the alloy of popish inventions.

By mentioning the gradations and steps by which our Liturgy has arrived to that perfection in which it now stands, we only wish to urge upon opponents, that the care and caution used in its compilation ought to recommend it, as the cool and deliberate result of human wisdom, corrected by experience, and improved by a long series of time. Accordingly, "the first step taken in this attempt to reform our public worship, was in the year 1537, when the convocation appointed a committee for that purpose. This committee composed a book, entitled, *The godly and pious Institution of a Christian Man;* containing a declaration of the Lord's Prayer, the Ave Maria, the creed, the ten commandments, and the seven sacraments. This book was republished in 1540, and again in 1543, with alterations, under the title of *A necessary Doctrine and Erudition for any Christian Man.* Also, in the year 1540, a committee of bishops and divines was appointed by the king, to reform the rituals and offices of the church; what they did was reconsidered by the convocation in 1543; and in the next year the king ordered the prayers for processions and litanies to be put into English, and publicly used. Finally, in 1545, the king's *primer* came forth, wherein were contained, among other things, the Lord's prayer, creed, ten commandments, *venite*, *te deum*, with other hymns and collects, in English, and several of them in the same version in which we now use them. This is all that seems to have been done with respect to liturgical matters, in the reign of Henry VIII.

In the first year of Edward VI. Anno 1547, the convocation declared, *nullo reclamante*, the opinion, that the communion ought to be administered to all persons, under *both kinds;* whereupon it was ordained, by the first statute passed in his reign, that the communion should be so administered. The next measure was to appoint a committee of bishops and other learned divines, for composing

an uniform order of communion, according to the rules of scripture, and the use of the primitive church. Within a few days, the committee drew up that form, which is to be seen in Bishop Sparrow's collection. Being empowered, by a new commission, to proceed farther in this pious work, they finished, in a few months, the whole liturgy; having drawn up public offices for Sundays and holy days, for baptism, confirmation, matrimony, burial of the dead, and for other special occasions; among these services, the forementioned office for the communion was inserted, but with several alterations. The liturgy was thus composed by learned bishops and divines of eminence, many of whom afterward became martyrs for the reformation in which they had labored. It was revised and approved by the Convocation, and was established by statute, 2 & 3 Edward VI. ch. 1. under the title of *The Book of the Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, after the Use of the Church of England.*

But the Puritans of those times objecting against this reform, as savoring too much of Popery, Archbishop Cranmer, willing to indulge them, admitted of the advice of *Martin Bucer* and *Peter Martyr*, two strangers, who had taken refuge in England, in consequence of the troubles in Germany, on account of religion. Much indeed was thrown out by the advice of these two calvinistic reformers, who are supposed to have acted more from their own prejudices in favor of the church of Geneva, than from sound judgment, or any regard to the practices of antiquity.

Some useful additions, however, were made at this review; of which, one was prefixing the *sentences, exhortation, confession,* and *absolution,* at the beginning of morning and evening prayer; some things were properly expunged, such as the use of *oil in baptism; the unction of the sick; prayers for souls departed,* both in the communion office and in the burial of the dead. There was also expunged, the *invocation of the Holy Ghost,** in the consecration of the eucharist; the prayer of *oblation,* which used to follow it; and the rubric, that ordered *water* to be mixed with the sacramental wine. The *habits* prescribed by the former rubric, were now to be laid aside, and the rubric was added at the end of the communion service, to explain the reason of kneeling at the sacrament. The book thus revised and altered, was confirmed by Stat. 5 & 6. Edward VI. ch. 1. which at the same time declares, that the doubts, which had arisen respecting the first book, were, *rather by the curiosity of the ministers and mistakers, than of any other worthy cause.* To this work was also added, for the first time, *a form and manner of consecrating Archbishops, Bishops, Priests and Deacons.* But this act, and the former act of uniformity, were both repealed when Queen Mary came to the throne, who re-established the Romish form of worship in all its rites and ceremonies.

The alteration then made in the liturgy, it should seem, was in favor of the papists, by the obliteration of the following words, a part of the last deprecation in both the books of King Edward: "*From the tyranny of the Bishop of Rome and all his detestable enor-*

* Now restored in the American Revised Liturgy.

mities." But to the first petition for the queen, it was added, "*strengthen in the true worshipping of thee, in righteousness and holiness of life.*" And in the administration of the sacrament, "*The body of our Lord Jesus Christ, which was given for thee; or the blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul to everlasting life,*" were the words taken out of king Edward's first book; and these—*take, eat, or drink this,* were substituted with those that follow in their room.—And in queen Elizabeth's book both these forms were united.

Other alterations there were, though these only are mentioned in act of parliament. The first rubric concerning the chancel and place of reading was altered, and the habits restored which were enjoined by the first book, and prohibited by the second. At the conclusion of the litany, a prayer was added for the queen, and another for the clergy; while the rubric in the second book, at the end of the communion service, against the real or essential presence in the holy sacrament, was omitted.

In this amended state the liturgy continued during the long and happy reign of Elizabeth; but after the conference at Hampton Court, in the first year of James I. between his majesty and the puritans, some further alterations were agreed upon.

[*To be continued.*]

FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.

The Life of Bishop Latimer.

HUGH LATIMER, bishop of Worcester, was born of mean parents at Thurcaston, in Leicestershire, about the year 1475, who gave him a good education, and sent him to Cambridge; where he shewed himself a zealous papist, and inveighed much against the reformers, who began to make some figure in England. But conversing frequently with Thomas Bilney, the most considerable person at Cambridge, who favored the reformation, he saw the errors of popery, and became a zealous protestant. He himself says, "Master Bilney, or rather St. Bilney, who suffered death for God's word sake, was the instrument whereby God called me to knowledge.—For I may thank him, next to God, for that knowledge I have had in the word of God, for I was an obstinate papist, as any in England, insomuch, that when I should be made bachelor of divinity, my whole oration went against Philip Melancthon, and his opinins. Bilney heard me at that time, and perceiving that I was zealous without knowledge, came to me in my study, and desired me for God's sake to hear his confession: I did so: and I learned more than afore in many years. So from that time forward, I began to smell the word of God, and forsake the school of Doctors, and such fooleries,"

Latimer thus converted, labored both publicly and privately to promote the reformed opinions, and pressed the necessity of a holy life, in opposition to those outward performances, which were then thought the essentials of religion. This rendered him obnoxious at Cambridge, then the seat of ignorance, bigotry, and superstition,

However, the unaffected piety of master Bilney, the cheerfulness and natural eloquence of honest Latimer, wrought greatly upon the junior students, and increased the credit of the protestants so much, that the popish clergy were greatly alarmed, and according to their usual practice, called aloud for the secular arm.

Under this arm, Bilney suffered at Norwich. But his sufferings, far from shocking the reformation at Cambridge, inspired the leaders of it with new courage. Latimer began to exert himself more than he had done; and succeeded to that credit with his party, which Bilney had so long supported. Among other instances of his zeal and resolution in this cause, he gave one which was very remarkable. He had the courage to write to the King, [Henry the VIII.] against a proclamation, then just publishing, forbidding the use of the bible in English, and other books on religious subjects. He had preached before his majesty once or twice at Windsor; and had been taken notice of by him in a more affable manner, than that monarch usually indulged towards his subjects. But whatever hopes of preferment his sovereign's favor might have raised in him, he chose to put all to the hazard, rather than omit what he thought his duty. His letter is a picture of an honest and sincere heart; he concludes in these terms, "Accept, gracious sovereign, what I have written, without displeasure; I thought it my duty to mention these things to your majesty. No personal quarrel, as God shall judge me, have I with any man; I wanted only to induce your majesty to consider well what kind of persons you have about you, and the ends for which they counsel. Indeed, great prince, many of them, or they are much slandered, have very private ends. God grant your majesty may see through all the designs of evil men, and be in all things equal to the high office, with which you are entrusted. Wherefore, gracious king, remember yourself, have pity upon your own soul, and think that the day is at hand, when you shall give account of your office, and the blood which has been shed by your sword; in the which day, that your grace may steadfastly stand, and not be ashamed, but be clear and ready in your reckoning, and have your pardon sealed with the blood of your Saviour Christ, which alone serveth at that day, is my daily prayer to him, who suffered death for our sins. The Spirit of God preserve you."

Lord Cromwell was now grown up into power, and being a favorer of the reformation, he obtained a benefice in Wiltshire for Latimer, who immediately went thither and resided, discharging his duty in a very conscientious manner, though persecuted much at the same time, by the Romish clergy; who at length carried their malice so far as to obtain an archi-episcopal citation for his appearance at London. His friends would have had him fly; but their persuasions were in vain. He set out for London in the depth of winter, and under a severe fit of the stone and cholic; but he was most distressed at the thoughts of leaving his parish exposed to the popish clergy. On his arrival at London, he found a court of bishops and canons ready to receive him; where, instead of being examined, as he expected, about his sermons, a paper was put into his hands, which he was ordered to subscribe, declaring his belief in the effica-

cy of *masses* for the souls in purgatory, of prayers to the dead saints, of pilgrimages to their sepulchres and reliques, the pope's power to forgive sins, the doctrine of merit, the seven sacraments, and the worship of images; which, when he refused to sign, the archbishop, with a frown, begged he would consider what he did. "We intend not, said he, Mr. Latimer, to be hard upon you; we dismiss you for the present; take a copy of the articles; examine them carefully, and God grant, that at our next meeting we may find each other in better temper." The next, and several succeeding meetings, the same scene was acted over again. He continued inflexible, and they continued to distress him. Three times every week they regularly sent for him, with a view either to elicit something from him by captious questions, or to teaze him at length into compliance. Tired out with this usage, after he was summoned at last, instead of going, he sent a letter to the archbishop, in which, with great freedom he tells him, "that the treatment he had lately met with, had fretted him into such a disorder, as rendered him unfit to attend that day; that in the mean time he could not help taking this opportunity to expostulate with his grace for detaining him so long from his duty; that it seemed to him most unaccountable, that they, who never preached themselves, should hinder others; that, as for their examination of him, he really could not imagine what they aimed at; they pretended one thing in the beginning, and another in the progress; that if his sermons were what gave offence; which he persuaded himself were neither contrary to the truth, nor to any canon of the church, he was ready to answer whatever might be thought exceptional in them: that he wished a little more regard might be had to the judgment of the people; and that a distinction might be had between the ordinances of God and man; that if some abuses in religion did prevail, as was then commonly supposed, he thought preaching the best means to discountenance them; that he wished all pastors might be obliged to perform their duty; but that, however, liberty might be given to those who *were willing;* but as to the articles proposed to him, he begged to be excused subscribing them; while he lived he never would abet superstition; and that, lastly, he hoped the archbishop would excuse what he had written; he knew his duty to his superiors, and would practice it; but in that case he thought a stronger obligation laid upon him."

The bishops, however, continued their persecutions, but their schemes were frustrated in an unexpected manner: Latimer being raised to the see of Worcester, in the year 1533, by the favor of Anna Bolyn, then the favorite wife of Henry, to whom, most probably, he was recommended by Lord Cromwell. And now he had a more extensive field to promote the principles of the reformation, in which he labored with the utmost pains and assiduity. All the historians of those times, mention him as a person remarkably zealous in the discharge of his new office; and tell us that in overseeing the clergy of his diocese, he was uncommonly active, warm and resolute, and presided in his ecclesiastical court with the same spirit. In visiting, he was frequent and observant; in ordaining, strict and wary; in preaching, indefatigable; in reproving and exhorting, severe and persuasive.

In 1536 he received a summons to attend the parliament and convocation, which gave him a further opportunity of promoting the work of reformation, whereon his heart was so much set. Many alterations were made in religious matters, and a few months after the bible was translated into English, and recommended to a general perusal, in Oct. 1537.

In the mean while the bishop of Worcester, highly satisfied with the prospect of the times, repaired to his diocese, having made no longer stay in London than was absolutely necessary. He had no talents, and he pretended to have none, for state affairs. His whole ambition was to discharge the pastoral function of a bishop, neither aiming to display the abilities of a statesman, nor those of a courtier. How very unqualified he was to support the latter of these characters, the following story will prove. It was the custom in those days for the bishops to make presents to the king on new-years day, and many of them would present very liberally, proportioning their gifts to their expectancies. Among the rest, the bishop of Worcester, being in town, waited upon the king, with his offering; but instead of a purse of gold, which was the common oblation, he presented a new testament, with a leaf doubled down in a very conspicuous manner, to this passage, "Whoremongers and adulterers God will judge."

In 1539 he was summoned again to attend the parliament; the bishop of Winchester, Gardiner, was his great enemy; who, upon a particular occasion, when the bishops were with the king, kneeled down and solemnly accused bishop Latimer of a seditious sermon preached at court. Being called upon by the king with some sternness, to vindicate himself, Latimer was so far from denying or palliating what he had said, that he boldly justified it; and turning to the king, with that noble unconcern, which a good conscience inspires, "I never thought myself worthy, said he, nor did I ever sue to be a preacher before your grace; but I was called to it, and would be willing, if you mislike it, to give place to my betters: for I grant there may be a great many, more worthy the room than I am. And if it be your grace's pleasure to allow them for preachers, I can be content to bear their books after them. But if your grace allow me for a preacher, I would desire you to give me leave to discharge my conscience, and to frame my doctrines according to my audience. I had been a very dolt indeed to have preached so at the borders of your realm, as I preach before your grace." The greatness of this answer baffled his accusers' malice; the severity of the king's countenance changed into a gracious smile, and the bishop was dismissed with that obliging freedom, which this monarch never used but to those he esteemed.

However, as the bishop could not give his vote for the act of the six papistical articles, drawn up by the Duke of Norfolk, he thought it wrong to hold any office in a church where such terms of communion were required, and therefore he resigned his bishopric, and retired into the country, where he purposed to live a sequestered life. But in the midst of his security, an unhappy accident carried him again into the tempestuous weather which was abroad. He re-

ceived a bruise by the fall of a tree, and the contusion was so dangerous, that he was obliged to seek out for better assistance than could be afforded him by the unskilful surgeons of those parts. With this view he repaired to London, where he had the misfortune to see the fall of his patron, the Lord Cromwell; a loss he was soon made sensible of. For Gardiner's emissaries quickly found him out in his concealment, and something, which he had been heard to say, against the six articles, being alledged against him, he was sent to the tower; where, without any judicial examination, he suffered, through one pretence or another, a cruel imprisonment for the remaining six years of king Henry's reign.

Upon the death of Henry, the protestant interest revived, under his son Edward; and Latimer, immediately on the change of the government, was set at liberty. An address was made by the parliament to the protector, to restore him to his bishopric: the protector was very willing to gratify the parliament, and proposed the reassuption of his bishopric to Latimer; who now thinking himself unequal to the weight of it, refused to resume it, choosing rather to accept an invitation from his friend archbishop Cranmer, and to take up his residence with him at Lambeth; where his chief employment was to hear the complaints and redress the grievances of the poor people; and his character, for services of this kind, was so universally known, that strangers from every part of England would resort to him. In these employments he spent more than two years, during which time he assisted the archbishop in composing the homilies, which were set forth by authority, in the first year of king Edward. He was also appointed to preach the Lent sermons before his majesty, which office he also performed during the three first years of his reign.

Upon the revolution, which happened at court after the death of the Duke of Somerset, he seems to have retired into the country, and to have made use of the king's licence as a general preacher in those parts, where he thought his labors might be more serviceable. He was thus employed during the remainder of that reign, and continued in the same course, for a short time, in the beginning of the next; but as soon as the re-introduction of popery was resolved on, the first step towards it was the prohibition of all preaching, and licencing only such as were known to be popishly inclined. The bishop of Winchester, who was now prime minister, having proscribed Mr. Latimer from the first, sent a messenger to cite him before the council. He had notice of their design some hours before the messenger's arrival, but he made no use of the intelligence. The messenger found him equipped for his journey, at which, expressing his surprise, Mr. Latimer told him, that he was as ready to attend him to London, thus called upon to answer for his faith, as he ever was to take any journey in his life; and that he doubted not but that God, who had enabled him to stand before two princes, would enable him to stand before a third. The messenger then acquainting him, that he had no orders to seize his person, delivered a letter and departed. However, opening the letter, and finding it a citation from the council, he resolved to obey it, and set out immediately. As he passed

through Smithfield, he said, cheerfully, "this place of burning has long groaned for me." The next morning he waited upon the council, who having loaded him with many severe reproaches, sent him to the tower.

This was but a repetition of a former part of his life, only he now met with a harsher treatment, and he had more frequent occasion to exercise his resignation, which virtue no man possessed in a larger measure; nay, even the usual cheerfulness of his disposition did not forsake him, of which we have an instance still remaining. A servant leaving his apartment, Latimer called after him, and bid him tell his master, that unless he took better care of him, he should certainly *escape*. Upon this message, the lieutenant with some discomposure, came and desired an explanation. "Why you expect, I suppose, Sir, said he, that I should be burnt; but if you do not allow me a little fire, this frosty weather, I can tell you I shall first be starved."

Cranmer and Ridley were also prisoners in the same cause with Latimer; (see Cranmer's life, p. 29, vol. 2, Ch. Mon. Mag.) and, when it was resolved to have a public disputation at Oxford, between the most eminent of the popish and protestant divines, these three were appointed on the part of the protestants. Accordingly they were taken out of the tower, and sent to Oxford; where they were closely confined in the common prison, and might easily imagine how free the disputation was likely to be, when they found themselves denied the use even of books, pens and ink.

He behaved with the noblest fortitude throughout the public dispute; wherein, though much artifice was used for that purpose, he never would be drawn into any formal reasoning with his adversaries; full well assured that it would answer no end to be explicit. However he answered their questions, as far as civility required; and in these answers it was observable, he managed the argument much better than either Cranmer or Ridley; who, when they were pressed in defence of transubstantiation, with some passages from the fathers, instead of disavowing an insufficient authority, weakly defended a good cause. Whereas when the same proofs were multiplied upon Latimer, he told them plainly, that such proof had no weight with him; that the fathers no douht, were often deceived, and that he never depended on them, but when they depended on scripture. "Then you are not of St. Chrysostom's faith, replied his antagonist, nor of St. Austin's." "I have told you, said Latimer, I am not, except when they bring scripture for what they say."

The dispute being ended, sentence was passed upon him in the beginning of October, and he and Ridley were martyred the 16th. They were brought to the fire, on a spot of ground on the north side of Baliol College; where, after sermon, being told by an officer, that they now might make ready for the stake; Latimer, having thrown off his prison attire, appeared in a shrowd prepared for the purpose; and, "whereas before, says Mr. Fox, he seemed a withered and crooked old man, he now stood bolt upright, as comely a father as one might lightly behold." Being thus ready he recommended his soul to God, and delivered himself to the execution-

er, saying to Ridley, "we shall this day, my Lord, light such a candle in England, as shall never be extinguished." He died in the 80th year of his age, A. D. 1555.

Such was the life and death of Hugh Latimer, bishop of Worcester, one of the leaders of that glorious army of martyrs, who introduced the reformation into our land. He had a happy temper, formed on the principles of true christianity. Such was his cheerfulness that none of the accidents of life could discompose him; such was his fortitude, that not even the severest trials could unman him; he had a collected spirit, and on no occasion wanted a resource: he could retire within himself, and hold the world at defiance.

And as danger could not daunt, so neither could ambition allure him: though conversant in courts, and intimate with princes, he preserved to the last, a rare instance of moderation! his primeval plainness; in his profession he was indefatigable; and that he might bestow as much time as possible, on the active part of it, he allowed himself only those hours for his private studies, when the busy world is at rest, constantly rising at all seasons of the year, by two in the morning. How conscientious he was in the discharge of the public parts of his office, we have many examples. No man could persuade more forcibly; no man could exert, on proper occasions, a more commanding severity. The wicked, in whatever station, he rebuked with censorian dignity, and awed vice more than the penal laws.

He was not esteemed a very learned man, for he cultivated only useful learning, and that he thought lay in a very narrow compass. He never engaged in worldly affairs, thinking that a clergyman ought to employ himself only in his profession. Thus he lived rather a good, than what the world calls a great man. He had not those commanding talents which give superiority in business; but for purity and sincerity of heart, for true simplicity of manners, for apostolic zeal, in the cause of religion, and for every virtue, both of a public and private kind, which should adorn the life of a christian, he was eminent beyond most men of his own, or of any other time.

As to his sermons, they are indeed far enough from being exact pieces of composition; yet his simplicity, and low familiarity, his humor and gibing drollery, were well adapted to the times; and his oratory, according to the mode of eloquence at that day, was exceeding popular. His action and manner of preaching too, were very affecting, and no wonder, "for he spoke immediately from his heart." His abilities however, as an orator, made only an inferior part of his character as a preacher. What particularly recommends him, is that noble and apostolic zeal, which he continually exerted in the cause of truth.

A Sermon,

Delivered before a late Convention of the Church in Vermont, by the Rev. ABRAHAM BRUNSON, of Manchester.

As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me....John xv. 4.

PEOPLE in general are too apt to satisfy their minds with vague, indefinite, indeterminate notions of the manner in which they can bring forth christian fruit, and attain the christian promises. Some vainly imagine, that if their moral *good* works are more numerous than their *bad* ones, they shall be justly entitled to salvation; not considering that the best of their works are not meritorious, and of course cannot make amends for any of their faults. Others again, with as little reason, suppose that sincere endeavors to live an honest and sober life will save them, without any degree of devotion or love to God: while some expect to be saved by visions, ecstasies or sudden illuminations. But it appears to me, my friends, that all these notions fall far short of the point they aim at. Some of them are but subordinate parts of the christian life; some are abuses of it, and others have no relation to it. If we expect salvation, we must expect it in no other way but that of God's appointment. It is absurd to imagine that we shall receive the blessings of the *gospel* in consideration of our performing such duties only as our *reason* recommends, without any regard to those peculiar doctrines, which the *gospel* points out. We must not hope for the *christian promises*, upon any other but *christian principles*. The bible points out the way, and the *only* way, in which we can obtain salvation. Christ, who *brought life and immortality to light*, says, that he *is the way, the truth, and the life*, and *no man can come to the Father but by him*. In our context he observes to his disciples, *I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.* And in the text, *As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.* Our works, unless they are wrought in and through Christ, are nothing worth; they are tinctured with so much imperfection, that they have need of his infinite merits, to render them acceptable to God.

This, even *natural reason* teaches us sufficiently plain, if we do but listen to its voice. It teaches us, that as God must be perfectly holy, nothing but perfect holiness can be worthy of his acceptance. And as our actions are all stained with some impurity, they must be sanctified, and *washed*, as we may say, in some holy fountain, (see Zech. xiii. 1.) before they can come holy and clean into the presence of the most high. Our *reason*, however, does not point out a way, in which they can be sanctified. For our direction in that matter we must go to divine revelation, which teaches us, that this gracious work can be performed only through Christ, by the power of his spirit. As our Lord informs us, in the verse before the text, we must be made

clean through the word which he has spoken unto us. In no other way can our persons be sanctified, and our conduct rendered acceptable. Unless we are *in Christ*, members of his body, and actuated by his spirit, we cannot, in a christian sense, be called children of God, nor be heirs of the kingdom of heaven. It is dangerous trusting to general ideas of the divine mercy. If we expect the salvation revealed in the gospel, it must be only upon the *terms* which are there revealed, and not in any method of our own contriving. We must be lively members of Christ's body, in order to become partakers of the blessings of his kingdom. As the apostle says, we must be *members of his body, of his flesh, and of his bones.*

But how can these things be? How can we belong to the body of Christ, which is not even upon this earth, but has ascended into heaven? Or if he may be called a *vine*, yet his growth is not of the soil of this world; he is transplanted into another region, into God's garden above; how then can we be engrafted upon him, so as to become his branches? Notwithstanding these carnal suggestions, the foundation of God standeth sure. In one sense Christ is even now upon earth, and will be to the end of the world. He has established a kingdom here below, which he governs by means of his ministers and his spirit, and which is entirely under his control. This kingdom is described in scripture in numerous instances, and under various representations. It was represented by the *garden of Eden*, which contained the *tree of life*. It was prefigured by the *ark of Noah*, into which men must enter, in order to be saved from the deluge that overspread the world; *the like figure whereunto even baptism*, as being admission into the church, *doth also now save us.* The sojourning of the Israelites in the wilderness, where they were fed by food from heaven, also represented our being in the church, where the holy spirit is ready to sustain and support every sincere professor. The nature of this kingdom is likewise very strikingly set forth in many of our Lord's parables. It is compared to a *net cast into the sea*, which gathered of various kinds, as the church has some worthy and some unworthy members; and the good are gathered and saved, and the bad are cast away. Calling men into Christ's kingdom the church, is like hiring laborers into a vineyard. None who refuse to come, have a right to expect any wages from the Lord of the vineyard, or to receive any favor at his hands. This kingdom is also likened unto a *marriage feast*, to which men were invited; and none could receive the benefits of it, but those who actually came in the wedding garment of sincerity, humility and repentance. And in a variety of passages it is compared to a *vineyard*, in which we must be planted, in order to partake of the nourishment of that rich soil, and the cultivation and care of the master of the vineyard.

But in the writings of the apostles, the church is more generally called the *body of Christ*. St. Paul, in reproving the Corinthians for their divisions, says, *Ye are the* body *of Christ, and members in particular. We are all baptized into one* body, *and have been all made to drink into one spirit.* And he pursues a long course of reasoning upon this idea. To the Ephesians also he advances and strongly enforces the same sentiment. He calls the converted Gentiles *fel-*

low-heirs and of the same body with the Jewish christians, and *partakers of the same promise in Christ by the gospel. There is one* body, *and one spirit, even as ye are called in one hope of your calling.* And Christ *gave some apostles, and some prophets, &c. for the work of the ministry, for the edifying of the* body *of Christ; till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. God raised him from the dead, and set him at his own right hand in heavenly places, and put all things under his feet, and gave him to be head over all things to the church, which is his body, and the fullness of him that filleth all in all.* And again: *Christ is the head of the church, and he is the saviour of the* body. To the Collossians he says, *I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his* body's *sake, which is the church. He is the head of the body, the church, and by him all things consist.* And finally, this apostle calls the church of Christ an *olive tree*, of which the particular christians are branches. Some are grafted in, and thus made to partake of the root and fatness of the tree; while others that are unfruitful, are broken off and cast out...Rom. xi. 17. &c. This representation is much similar to that of our Lord in the chapter from which the text is taken, where he compares himself, and his church, to a vine. *I am the true vine, and my father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every one that beareth fruit, he purgeth, that it may bring forth more fruit. I am the vine; ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.*

Such, my friends, are the figures and comparisons, by which the church or kingdom of Christ is described to us in scripture. And from this description we may learn several valuable and useful considerations.

First, we may learn from it the importance of unity among christians. They should *endeavor to keep the unity of the spirit in the bond of peace. For there is one body, and one spirit, and one hope of their calling, one Lord, one faith, one baptism, one God and father of all, who is above all, and through all, and in them all. Is Christ divided?* says St. Paul to the schismatical Corinthians: *As the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ.* His body is but one; and those who are not united to that one body, are not, in an outward and constitutional way, united to him. In this body there should be no *schism.* The spiritual *Jerusalem* should be *at unity* in itself. "The church," says a late writer,* "is no confused multitude of people, independent of one another, and subject to no common rules: But it is a regular society, like to other societies in some respects, but different from them in others. It is called a *body*, a *family*, a *city*, a

* Mr. Jones; whose excellent "Essay on the Church" ought to be in the hands of every churchman.

kingdom. A *body* is a regular structure, the limbs of which being joined together, are subordinate and subservient to one another, and are animated by the same soul or spirit. For *by one spirit we are all baptized into one body.* It being also called a *family*, the members of it must have some common relation to one another; being called a *city*, it must be incorporated under some common laws; and being a *kingdom*, it must have some form of government and magistracy. *Families*, *cities* and *kingdoms* are societies; and the church being represented by them, must be a regular society." This being the case, those who dissent from this society, and from its rules and government, leave the family of Christ, and in that respect are not his children. They depart from his house, like the *prodigal;* and though they may perhaps carry with them some knowledge of his word and will, yet while they continue absent, they are deprived of the blessings of his paternal care and protection. They have no promise of enjoying his favour till they return to his family, and are again received into it. *If they abide not still* in a state of separation, *they may be grafted in: for God is able to graft them in again.*

Separation from the church of Christ dismembers his kingdom. When God's people, the Israelites, divided into two nations, the consequences were truly deplorable. They not only indulged mutual enmities against each other, but the revolters set up new religious authorities, a new priesthood, new forms and places of worship, and this division finally terminated by involving the schismatics in idolatry and heathenism. If men would be saved in the kingdom of Christ, they must conform to its authorities and ordinances. They must both *outwardly* and *inwardly* be in union with it and members of it. *Those who separate themselves*, the apostle teaches us, *are sensual, having not the spirit.* The spirit of Christ pervades his body. None but members of his body can reasonably expect to be partakers of his spirit. We must be *baptised into this one body*, in order to be *made to drink into this one spirit.* Every one must be sensible that if one of his limbs is severed from his body, it is no longer supported by his soul; it is no longer actuated and kept alive by that animating principle, which dwells no where but in his body. As, also, if the branch is broken off from the tree, or from the *vine*, it must immediately wither and die, for want of that strength and fatness which can spring only from the root. It cannot bear fruit, nor even subsist, except it abide in the vine, because it has no nourishment and support. These ideas are obvious to the meanest capacity. All must understand and admit them; all must be sensible that one of the members cannot say to the body, I have no need of thee; neither can the branch say to the vine, I have no need of thee.

[*To be concluded in our next.*]

Exposition of the Articles of the Church.

ARTICLE VII.

Of the Old Testament.

"The Old Testament is not contrary to the New. For both in the Old and new Testament everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being both God and man. Wherefore they are not to be heard, who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth, yet notwithstanding no christian man whatever is free from the obedience of the commandments which are called moral."

THIS article was directed against the opinion of certain persons, who thought that the old testament, after the promulgation of the new, was no longer of any use; and also against the anabaptists and other enthusiasts, who mistaking some expressions in the epistles concerning justification by Christ without the works of the law, maintained that christians were under no obligation to obey the moral precepts of the mosaic dispensation. I shall, in order to prove the former part of it, repeat and explain some of those prophecies and types which refer to the offer or promise of everlasting life to mankind by Christ.

Immediately after the fall of our first parents from their state of innocence and happiness, God said to the serpent, *I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel*....Gen. iii. 15. in which words is intimated the future saviour of the world, who was to be born of a woman, and through whom mankind would bruise the head of the serpent, that is, gain the victory over sin and death, which the serpent was the means of introducing into the world. God next declares to Abraham his gracious design of redeeming the world, Gen. xvii. 7. and xxii. 18. The same promise is repeated to Isaac, Gen. xxvi. 3. and to Jacob, Gen. xxviii. 13. In Jeremiah God says, *This shall be the covenant that I will make with the house of Israel; after these days I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people; for I will forgive their iniquity, and remember their sin no more*....Jer. xxxi. 33. In the above passage the nature of the gospel covenant is explained, as designed to produce inward purity, and to procure pardon for sin; and in Isaiah the benefits of this covenant are declared to extend to the Gentiles also. *It is a light thing, saith the Lord, that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest behmy salvation unto the ends of the earth*....Isa. xlix. 6. The atonement also is clearly asserted in Isaiah: *He was wounded for our transgressions; he was*

bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all; for he was cut off out of the land of the living; for the transgressions of my people he was stricken. Thou shalt make his soul an offering for sin; for he shall bear their INIQUITIES, Isaiah liii. 5. And the following passage in Hosea plainly states God's gracious intention of bestowing upon mankind everlasting life: *I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plague; O grave, I will be thy destruction*....Hosea xiii. 14.

To these positive declarations, relative to the redemption by Christ, we may add that the call of the Jews out of Egypt, where they suffered a severe bondage, into Canaan, a land flowing with milk and honey, was a type of the call of mankind from the oppression and misery of sin to "the glorious liberty *with which Christ hath made us free*," that the law was preparatory to the gospel; that Moses as a deliverer and lawgiver, was a type of Christ; that the temporal blessings of the law were typical of the eternal blessings of the gospel; that the paschal lamb was typical of the sacrifice of Christ; the scape-goat, of the atonement; and the lifting up of the brazen serpent in the wilderness, of the crucifixion of our Savior. Many other promises, predictions, and types, might be produced out of the old testament concerning redemption through Christ, but these are amply sufficient to convince us that the old testament is not contrary to the new. For both in the old and new, everlasting life is offered to mankind by Christ. Indeed, there is not only the most perfect harmony and consistency, but the closest connection and mutual dependence between the old and new testament; they are parts of the same system; they explain and confirm each other. The great plan of universal redemption, announced and typified in the one, is perfected and completed in the other; it was declared to Adam; it was promised to the patriarchs; it was typified by the law, it was predicted by the prophets; it was fulfilled in Christ. It was the eternal decree of God; it was gradually carried on through a long succession of ages, according to the dictates of his unerring wisdom, and was finally executed in his own good time: *Known unto God are all his works from the beginning*....Acts xv. 18. *With whom a thousand years are as one day*....2 Peter, iii. 8. *In him there is no variableness, or shadow of turning*....James i. 17.

Among the many references in the new testament to the old, which might be enumerated, I shall only mention the following declarations of our Saviour, sufficient indeed of themselves, to prove the truth of this part of the article: *Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me*.....John v. 39. *Had ye believed Moses, ye would have believed me; for he wrote of me*....John v. 46. *Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil*.....Matth v. 17. The article proceeds to state that Christ is the only mediator between God and man, being both God and man. It has already been proved that Christ partook both of the divine and human nature; and

St. Paul expressly says, *There is one God and one mediator between God and men, the man Christ Jesus*....1 Tim. 11, 5. Christ is represented both in the Old and New Testament, as the only sacrifice for the sins of the whole world. His merits will extend to all who lived before and after the promulgation of the gospel: *As in Adam all die, so in Christ shall all be made alive*....1. Cor. xv. 22.—*He is the Lamb which was slain from the foundation of the world*....Rev. xiii. 8. "Wherefore they are not to be heard, which feign that the Old Fathers did look only for transitory promises." Though we now perceive the completion and application of all the prophecies, allusions, and types in the old testament, concerning the benefits to be derived from the incarnation and sufferings of Christ, yet we should remember that the exact meaning of these passages was by no means fully understood before the promulgation of the gospel. The belief, however, of the patriarchs in the promise of a redeemer, and their expectation of a future life, appear evident from their history in the old testament, and from the testimony of their faith given by the apostle in the eleventh chapter of Hebrews. And it is certain that those who lived under the law, collected from their scriptures general ideas of God's design to bestow upon mankind some signal blessings through the means of the Messiah, and therefore they were naturally led to extend their hopes and expectations beyond the transitory promises of the mosaic dispensation. Job comforts himself with the following reflection, from which it is evident that he believed there would be another life in which he should be rewarded for all his sufferings: *I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another*....Job xix. 25. David says of himself, *God has delivered my soul from the place of hell; for he shall receive me*....Psalm xlix. 15. and in the following passage he contrasts the success of the wicked in this world with the comforts which he himself should enjoy in the next; he prays to be delivered from the wicked, *who have their portion in this life.*

The raising of the Shunamite woman's son to life....2 Kings, iv. 12, and the ascension of Elijah into heaven....2 Kings, xi. 1, &c. must also be allowed as proofs vouchsafed to the Jews of the resurrection, and of a state of happiness in heaven. It appears from various authorities, that the Jews in general believed in a future state in the time of our Savior; and if they believed that they were to exist in another life, they would of course consider themselves capable of happiness or misery in that existence, and would place their hopes and confidence in the Supreme Disposer of all events, whose interposition and mercy they had so often experienced, and who had given them such strong and repeated intimations of still greater favors and blessings. And though the Jews in general, at the time of our Savior's appearance on earth, had very erroneous notions of the kingdom which the Messiah was to establish, yet we have no reason to think that those notions always prevailed, or that even then they looked for worldly grandeur and temporal benefits only; on the contrary, it appears from an expression of our Saviour just now quoted,

that they had some expectation of happiness in another world; *search the scriptures*, said he to the unbelieving Jews, *for in them ye think ye have eternal life*....John v. 39.

"Although the law given from God to Moses, as touching ceremonies and rites, do not bind christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth, yet notwithstanding, no christian man whatever is free from the obedience of the commandments which are called moral." The mosaic dispensation was preparatory to the christian, and its principal objects were to seperate the Jews from other nations, and to preserve in the world a knowledge of the one true God, which would otherwise have been utterly lost before the coming of the Mesiah. It consisted of three parts, the worship of God, the civil polity of the Jews, and precepts for the regulation of their moral conduct. The religious ceremonies and political regulations were blended together, and were calculated to keep the Jews united among themselves, and to prevent all intercourse with the rest of the world. The coming of the Messiah, by completing the use of there institutions, put an end to their obligation. *Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt*....Jer. xxxi. 31, 32. Agreeably to which St. Paul says, *The law was our school master to bring us unto Christ*, that we might be justified by faith; but after that faith is come, we are no longer under a school master. The apostles decreed that the ceremonial law was not binding upon those Gentiles, who embraced the gospel; and that doctrine is fully explained and enforced in the epistles to the Galatians and Hebrews; but the apostles and other Jewish christians, although it was by no means required by the gospel, seem to have continued in the observance of several injunctions of the mosaic ritual, till the temple at Jerusalem was destroyed; since that time the Jews, although very numerous in different parts of the world, have no where existed as a nation; and the performance of their religious worship, as directed by the law of Moses. has been absolutely impossible. The form of civil government established among the Jews was adapted to their peculiar destination; but it was temporary even to them, and was obviously never intended for any other country or people. On the other hand, the moral precepts resting upon fixed and immutable principles, being founded in the essential difference between right and wrong, and being equally applicable to all persons, at all times, will be binding upon every man, to all eternity. And this, which appears from the whole tenor of the New Testament, is expressly asserted by Christ himself, in his sermon upon the mount: *Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil; for verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled*....Matt. v. 17, 18. in which declaration our Savior evidently refers to the moral law; and all the moral precepts contained in the Old Testament are not only separately confirmed and enforced in the new, but many of them are extended to a greater degree of strictness and purity.*

* See sermon upon the mount, Matt. v. &c.

POETRY.

From an ancient English Publication.

The reader will perceive that the following poem is built on the text prefixed, and that the first line of each stanza is borrowed from it.

Behold, alas! our days we spend;
How vain they be, how soon they end.

BEHOLD
How short a span
Was long enough of old
To measure out the life of man;
In those well temper'd days, his time was then
Survey'd, cast up and found but three score years and ten.

ALAS!
And what is that?
They come, and slide and pass,
Before my pen can tell thee what.
The posts of time are swift, which having run
Their seven short stages o'er, their short-lived task is done.

OUR DAYS
Begun, we lend
To sleep, to antic plays
And toys, until the first stage end;
Twelve waning moons, twice five times told, we give
To unrecover'd loss; we rather breathe than live.

WE SPEND
A ten year's breath
Before we apprehend
What 'tis to live, or fear a death;
Our childish dreams are fill'd with painted joys
Which please our sense awhile, and waking prove but toys!

HOW VAIN,
How wretched is
Poor man, that doth remain
A slave to such a state as this!
His days are short at longest; few at most;
They are but bad at best, yet lavish'd out, or lost.

THEY BE
The secret springs
That make our minutes flee
On wheels more swift than eagle's wings!
Our life's a clock, and every gasp of breath
Breathes forth a warning grief, till time shall strike a death!

HOW SOON
Our new-born light
Attains to full-aged noon?
And this, how soon to grey hair'd night!
We spring, we bud, we blossom and we blast,
Ere we can count our days, our days they flee so fast.

THEY END
When scarce begun;
And ere we apprehend
That we begin to live, our life is done;
Man count thy days, and if they fly too fast,
For thy dull thoughts to count, count every day the last.

A WINTER PIECE.

"*Dread Winter comes at last to close*
"*the scene.*"

YES Winter comes!
'Tis but a moment since the smiling Spring
On zephyr's downy wing rejoicing came,
And op'd and kiss'd the coyly blushing rose.
Then nature from her sleep awoke serene,
And dress'd herself anew.—At his approach,
Tall hills of snow ran down with gratitude;
The lofty mountains rais'd their melting heads,
And, in the face of Heaven, wept for joy;
The little rivulets ran to find the sea,
And join to swell the thankful song of praise.
But, ah! their joys were short! their songs have ceas'd,
All nature sleeps again, dread winter's here—
The Lapland Giant comes with pendent ice,
Chill horror shooting from his gelid chin;
Nor lakes, nor seas, can stop his rough career;
He builds his bridge across old ocean's breast.

Affrighted, Sol retires with hasty strides,
And dares not but obliquely downward look,
On his once conquer'd now his conquering foe.
The earth is all in weeds of mourning clad,
To wail the loss of her departed friend;
The unconquer'd evergreen is left alone,
And nods defiance to the northern blasts.

This mirror paints the fate of changing man,
This moment youth, with all its op'ning charms,
In playful mood, sits laughing in his face:
His swelling heart now beats with sanguine hope
Of satisfying bliss, and full blown joy:
He hugs himself in this fantastic dream,
And thinks that nought can blast the vernal flower,
But while anticipation gilds the wing of hope,
The frigid hand of Time with furrows deep,
His forehead ploughs; and blights the pleasing view.
"Then let fair virtue's seed in youth be sown;
"'Twill prove an evergreen in hoary age,
"And flourish in the Winter of our years:
"'Twill waft us to the realms of peace and love,
"To taste the ecstatic bliss of saints on high;
"There happiness will spring without alloy,
"And seraphs chaunt their never-ending strains."

A HYMN,

Sung at the Episcopal Church in Richmond, on Christmas-day.

RECITATIVE.

WHAT streams, what floods of radiance shine
On Bethl'em's awe-struck plains!
See! in yon cloud, what forms divine!
Hark! what exalted strains!
Glad tidings of a Saviour's birth,
Cherubic Heralds bring;
God's highest glory—peace on earth,
A host of seraphs sing.

CHORUS.

O joy-inspiring theme sublime!
Let nature learn the welcome lay,
And, through all worlds, in ev'ry clime,
Proclaim redemption's natal day.

DUET.

The Prince of Peace, so long foretold,
In David's city reigns:
And, at his beauteous feet, behold,
In adamantine chains,
The monster sin, and tyrant death;
Their fell dominions fail;
His ruthless shaft, her baleful breath,
Shall never more prevail.—*Chorus.*

DUET.

With pity melting in his eye,
The infant king of kings,
Through man's abode, bids mercy fly,
With healing in her wings;
With arms out-stretch'd from pole to pole,
From Indies to the west,
Embracing each believing soul,
And giving—endless rest.—*Chorus.*

MATTHEW xi. 28.

"*Come unto me all ye that labor,*" &c.

"TO me ye sons of sorrow come,
"That o'er life's rugged road,
"With weary steps uncertain roam,
"And bend beneath your load.

"Come take my yoke, and learn of me;
"For I am meek of mind:
"Come, and your soul from error free,
"The rest it seeks shall find."

Such was the voice of him who spoke
As never man before:
His burthen light, and easy yoke
My soul shall shun no more.

I come: my prayer to thee address'd,
Whose lips the precept gave:
Do thou, within my inmost breast,
The heavenly lesson grave.

So shall I learn my destin'd race
To man, with willing feet
Unmov'd, as honor or disgrace
In truth's defence, I meet.

Humility, with meekness join'd,
My exaltation see,
And freedom's fullest measure find,
Bless'd Lord! in serving thee.

American Episcopate.

DURING the course of last year, it will be recollected, was inserted in the Magazine a series of letters, under the title of ORIGINAL DOCUMENTS, relative to Bishop SEABURY'S consecration to the first American Episcopate. To illustrate the history of the church in this country, and transmit to posterity a knowledge of her early and present state, is one part of our design. Nor can we doubt, but that whatever contributes to this object will be acceptable to the reader. Under these impressions, we have made diligent enquiry for papers of this sort, and are now, by a kind correspondent, put in possession of another file; some on the same subject with the former, and others relative to the subsequent consecrations in England of Bishops WHITE and PREVOST; by which the church in America was completely organized, and competent to continue the episcopal succession agreeably to primitive and canonical usage. These papers, according to notice given in our last number, we now begin to insert; commencing with those relative to Bishop SEABURY, as prior in the order of time.....*Edit.*

[No. I.]

LETTER FROM THE CLERGY OF CONNECTICUT, TO THE ARCHBISHOP OF CANTERBURY.

MAY IT PLEASE YOUR GRACE,

IN this day of anxiety for the church in America, the clergy of Connecticut, deeply impressed with apprehensions of what will be her fate under the present changes of empire and policy, beg leave to embrace the earliest moment in their power to address your grace with all the unaffected freedom which may become the ministers of Christ when pleading the cause of that church; a cause wherein not only her interest is greatly concerned, but on which her very existence depends.

America is now severed from the British empire; by that seperation we cease to be a part of the national church. But although political changes affect and dissolve our external connection, and cut us off from the powers of the state, yet we hope a door still remains open for access to the governors of the church; and what they might not do for us without the permission of government, while we were bound as subjects to ask favors and receive them under its auspices and sanction: they may, in right of their inherent spiritual powers, grant and exercise in favor of a church planted and nurtured by their hand, and now subjected to other powers. As it is our only refuge, we are persuaded no just exceptions can lie against the attempt to avail ourselves of it; and the uniform benevolent part the bishops have taken, in order to transfer the episcopal authority into America, fills us with the greater confidence of success in the application.

To secure to our church a valid and undoubted episcopate, and that the several vacant churches may be furnished with ministers as soon as possible, are what we have much at heart.

A further reason, we beg leave to observe, that induces us to take this early and only measure we can devise for this purpose, is effectually to prevent the carrying into execution a plan of a very extraordinary nature, lately come to our knowledge, formed and published in Philadelphia, and as we suppose circulating in the southern states, with design to have it adopted. The plan is in brief, to constitute a nominal ideal episcopate, by the united suffrages of presbyters and laymen. The singular and peculiar situation of the American church, the exigence of the case, and the necessity of adopting some speedy and specious remedy, corresponding with the state of affairs in the country, are some of the pleas, which are adduced as adequate to give full sanction to this scheme. To what degree such a plan may operate upon the minds of the uninformed, unstable, or unprincipled part of the church; we can at present form no opinion; equally unable are we to conjecture what may be the lengths to which the rage for popular right, as the fountain of all institutions civil and ecclesiastical will run: sufficient for us it is, that while we conscientiously reject such a spurious substitute for episcopacy, we also think it our duty to take every step within our power to frustrate its pernicious effects. Thus are we afloat, torn from our anchor, and surrounded with shelves and rocks, on which we are in danger of being dashed to peices, and have but one port into which we can look, and from whence expect relief.

The distinguished light in which we have been always taught to view your grace as an able and zealous patron of the American church, decidedly points out to whom, in this crisis, we are instantly to make our request. Accordingly, to your grace we have recourse, and humbly present our petition, that in your archiepiscopal character you will espouse the cause of our sinking church, and afford her relief by consecrating the person for our bishop whom we have prevailed upon to offer himself to your grace for that purpose.

The gentleman we beg leave to present to your grace, is the Reverend Doctor Samuel Seabury, who has been the society's worthy missionary for many years. He was born and educated in Connecticut, he is personally known to us; and we believe him to be every way qualified for the episcopal office, and for the discharge of those duties peculiar to it in the present trying and dangerous times.

Permit us to suggest, with all deference, our firm persuasion that a sense of the sacred deposit committed by the great head of the church to her bishops, is so awfully impressed on your Grace's mind, as not to leave a moment's doubt in us of your being heartily disposed to rescue the American church from the distress and danger, which now more than ever threatens her for want of an episcopate. We rely on your grace's indulgence for the liberty we take to assert that it is a real act of charity; while we humbly trust, the blessing of her, that is ready to perish, will come upon those that befriend her in this necessity. Well known unto your grace are all those irrefutable arguments that have been so clearly stated, and strongly urged by the illustrious prelates, who have as our fathers in God advocated for us.

Wherefore as the whole of our case, and all the weighty considerations which concur to enforce it, are present with you, we forbear to enlarge, lest the multitude of our words, should imply a diffidence of success in the thing we ask. Suffer us then to rest in humble confidence, that this our solicitude for a matter in itself so important to the church of God, will meet with your fullest approbation; and that your Grace will feel affectionately for us, and from a pious zeal to advance real religion, and propagate the true church of Christ, will judge it clearly your duty, in the exercise of your high and holy office, to hear and grant our petition, and give us the consolation of receiving, through a clear and uninterrupted channel transmitted to us by your Grace's hands, an overseer in this part of the household of God.

That God may continue your life and health, make you, in his providence, an eminent instrument of great and extensive usefulness to mankind in general, a lasting blessing to the church over which you preside in particular; and that the present and future sons of the church in America may have cause to record and perpetuate your name as their friend and spiritual father; and when your sacred work is ended, that you may find it gloriously rewarded, is and shall be the devout prayer of the clergy of Connecticut, by whose order and in whose behalf this letter is signed by

Your Grace's most obedient,
humble servant,

ABRAHAM JARVIS,
Minister of the Episcopal Church in Middletown, and Secretary to the Convention.

Correspondence.

We have received several letters from correspondents, encouraging us to persevere in our undertaking, and offering us a word of advice, and some strictures on the manner in which this publication is conducted. Extracts from some of these we think proper to insert in this number.

Burlington (N. J.) December 9, 1806.

GENTLEMEN,

"ON the cover of your Magazine, under date of Sept. 30, you have made a very judicious and pertinent address, in which you earnestly request the active co-operation of all good and influential Churchmen, in augmenting the list of subscribers to the *Churchman's Monthly Magazine*. That address will of course be seen by your present subscribers, and such of their friends as may borrow the Magazine, and the latter, it is hoped will become subscribers. But before the impediment to the fulfilment of your wishes can be removed, some other steps must be taken. A number of copies, should be placed in the hands of some confidential bookseller, in one at least of the larger cities in each state, and an application should be made by letter, to some influential character to circulate them. Wherever the work is known and read, it will be found well calculated to promote the interest of religion, and of our Church.

"The measure above recommended, is such as is pursued by other societies in similar cases. Among the presbyterians, a Magazine, called "The Assembly's Missionary Magazine," is published under the sanction of their General Assembly, and the profits of it are applied to the support of their Missionaries; they have appointed 32 persons for the present year, who are to contribute in filling the pages of the work; and they mention the names of persons (38 or 40 in the whole) in each of the states from Massachusetts to South Carolina, who they say have offered their services to promote the circulation of the Magazine; and they add, that those gentlemen will be regularly supplied with the Magazine, and they authorize them to receive payment for the same. The Church in Connecticut, much to its honor, has undertaken the Churchman's Magazine. But your truly valuable work is not sufficiently known abroad. In Philadelphia it is but little known, though it is probable a considerable number of copies would be taken there, and regularly paid for, if the work was seen, and if copies could there be had. If application were made to the Bishop and other clergy in Philadelphia, to permit the clerks of the respective churches to call upon the members, and pew-holders, and solicit subscriptions, having with them to show a copy of the work; there would doubtless be a great addition to your list."

Another Correspondent writes:

"I am happy to find the Magazine, as I think, well edited, and calculated for usefulness among people of all ages and descriptions. But among such as my parishioners mostly are, I believe a greater proportion of plain and simple narration of interesting facts, biographical and historical—and indeed of various matter calculated to be religiously and morally *amusing*, as well as *instructive*, would tend to its more general circulation and greater usefulness.

"I wish it were in my power to furnish it with something suitable to my own ideas of its wants; but hitherto I have not had leisure to attempt it, and indeed I have much more confidence in the abilities of many gentlemen who have more leisure, than I have in my own. It is however in the power of every person, to select something in the course of his reading which might probably assist the editor of such a periodical publication; and I know it is incumbent on the clergy of our Church in particular, to endeavor to assist the editor of the Magazine, both by original composition and suitable selections; and I intend doing my duty by offering something for your consideration in the course of this year.

With best wishes for its enlarged circulation and continued usefulness, I am, &c."

IN our Magazine for *October* 1806, Page 378, inadvertently no reference was made which might direct the reader where to find *Calvin's* sentiments on *Confirmation*. They appear in his Institutes, Book IV. chap. xix. 4.